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22 Seeſt thou not that the faythe wrought with his workes? and through the workes was the faith made perfect.

23 And the Scripture was fulfilled, which ſayeth, Abraham beleeued God, and it was imputed vnto him for righteouſneſſe: and hee was called the frend of God.

24 Ye ſee then how that of works a man is iuſtified, and not of faith only.

25 Likewiſe alſo, was not Rahab the Harlot iuſtified through woorkes, when ſhe had receiued the meſſengers, and ſent them out another way?

26 For as the bodye without the ſpirite is dead, euen ſo the faith without workes, is dead.

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A Godlie, Zealous, and profitable Sermon, vpon the second Chapter, of S. Iames.

Preached at *London*, by M. *George Gifford*, and publiſhed at the requeſt of ſundry godlye and well diſpoſed perſons.

¶Imprinted at *London*, for *Tobie Cooke*, dwelling at the Tigers head in Paules Churchyard. 1583.

BIBLIOTHECA · BODLEIANA ·

THE SECONDE CHAPTER of S. Iames, verſ. 14.15.16.17.18.19.20. 21,22,23.24.25,26.

14 What auayleth it, my brethren, though a man ſaith he hath faith, when hee hath no workes, can that faith ſaue him?

15 For if a Brother or ſiſter be naked and deſtitute of daily foode,

16 And one of you ſay vnto them, Depart in peace, warme your ſelues, & fill your bellies: notwithſtanding yee giue them not thoſe thinges which are needfull to the body, what helpeth it?

17 Euen ſo the faith, if it haue no workes is dead in it ſelfe.

18 But ſome man might ſay, Thou haſt the faith, and I haue workes: ſhewe me thy faith out of thy woorkes, and I will ſhew thee my faith by my workes.

19 Thou beleeueſt that there is one God: thou doeſt well: the diuels alſo beleeue it and tremble.

20 But wilte thou vnderſtand, O thou vaine man, that the faithe which is without works, is dead?

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haue in our Lord Iesus Christ through faith. The hold which they take in this point, is vpon the speeches and phrases which the apostle doth vse: as when he saith: Abraham our father was iustified through workes. Also Rahab the Harlot was iustified through works. Likewise yée see that of workes a man is iustified, and not of faith onelie: Herein the two Apostles of Christ, Saint Paule & S. Iames, doo seeme to be flat contrarie the one to the other: for whereas Saint Paule saieth, Abraham was iustified by faith alone and not by workes. Saint Iames saith, he was iustified by works. Saint Paule saith, and proueth by sundrie and inuincible reasons, that a man is iustified by faith alone without the workes of the lawe. Saint Iames saith ye see that a man is iustified by workes, and not by faith onely. This contrarietie is but in appearaunce: for they both wrote by one spirite which is alwaies like himselfe, and alwaies agreeth with himselfe. The whole blame thereof, is to light vppon vs, that wee are so dim sighted as not to see

how

how these twe seruauntes of GOD doo iumpe agree together without anie iarre at all. I thinke it nedefull for this cause before I come to handle the wordes of the Text as they lye in order, firste to take awaye this shewe of discorde: If any man will demaunde what cause there was which made thē to appeare in outwarde shewe so contrary the one to the other: I aunswere, that, although there be no contrarietie in the matter it selfe which they teache yet the diuersitie of the schollers, which they light vpon, and the contrary affection of those whome they instructed, caused them to vse a diuers and contrary order of teaching.

Saint Paule hauing to deale with such as woulde seeke to bee iustified, partlye by Faith in Christ, and partely by their owne deedes, or the deedes of the Lawe, vseth this order, fyrste, shewing that wee were lofte and condemned in our selues, then nexte iustified and saued through the merites of Christe: afterwarde that we are sanctified in him, and muste shewe forth

the fruits of our faith in a pure and holy life. S. Iames lighting vpõ another sort of men, which confessed the frée iustification through faith in Christ, yet in this they were deceiued, that they did not consider, how al those that are iustified, are sanctified, howe all those that are in Christ Iesus, are new creatures, that they are new borne, and walke not after the flesh, but after the spirite: that the true liuely and iustifying faith doth bring foorth the fruites of righteousnesse in a holy conuersation. Nowe because this cannot be remooued or seperated from the right and liuelie Faith. Sainte Iames goeth as it were backeward and prooueth, that where this latter, that is to say, the fruits of faithe are wanting, there faith is wantinge, and so his drifte is to shewe that all vngodly and carnall professours of Christ, haue but a dead faith which in no respecte is able for to helpe or saue them. A second cause why they seeme so much to differ, is herein, that men doe not marke well howe they handle, not the selfe same mater, nor haue not the same drifte.

drifte. For Saint Paule laboureth to prooue, that the true faith dooth ioyne vs to Christ, and thereby saue vs. Saint Iames here beateth vpon this point, that the deade faith which is but a bare Image of the righte Faithe cannot profite a man, this shal appeare in ỹ words of the Texte, and also a thirde cause is, that they doo not take this worde iustified in the same sence, but diuersly as it shall be prooued afterwarde: Now wil I come vnto the Texte. What auaileth it my brethren, though a man (saith he) hath Faith, when he hath no workes, can the Faith saue him? This is his proposition, and the matter which he will dispute vpon in the whole text following, thus much it is in effecte, that it dooth not auaile a man to saie he hath Faith, nor it doth not profite him to boaste and bragge, and to make profession thereof, when he hath no good workes, the reason is this, bicause it cannot saue him: marke and obserue this well, for heere at the first enteraunce, the blindnesse of the Papistes, and their follye, doth manifestlie bewraie it selfe, when as they doe

doe not see nor vnderstande, that it is not the purpose of the Apostle in thys place, to dispute vpon this point, whether the true faithe dooth saue and iustifie or not: but to shew that such as haue not good woorkes, haue not the true faith in them, and therefore whatsoeuer they professe, they can not be saued, for hée dooth not propounde his matter thus: what auaileth it though a manne haue faith and haue not woorkes: but, what auaileth it though a man saye, hee hath faith and hath not workes? Wherby it is very manifest, that when Saint Iames doth attribute the name of faith vnto this dead Image, hee doth it not in proper, but in abusiue speach, and after the manner of those men which called it faith, when as in very deede it is none, but onely a certaine resemblance and shaddowe thereof. Thus much for this enteraunce and state of his disputation, nowe followe his reasons by which he dooth prooue, that this kinde of Faith cannot auaile or profite a man for hee dooth prooue it verye stronglye and pithelie. The first of them is taken

from

from a comparison or similitude which hee setteth downe thus, If a brother or a sister be naked and destitute of daily foode, and one of you saye vnto them, depart in peace, warme your selues, and fil your bellies, notwithstanding ye giue them not those thinges which are needfull to the bodie, what helpeth it? This is the summe of the matter: There cõmeth vnto you a poore man or a poore woman which lacketh clothes and sustenaunce, you giue them gentle and fayre woordes, GOD helpe ye, GOD succour yee, and sende yee releefe, but yee giue them nothing, can this helpe the poore man, or the poore woman? Shall they not for all your louing woordes sterue for colde and die for hunger, if euery man shoulde serue them so, and giue them no other almes: why doe yée not see then, that as this almes & liberalitie to the poore which is but in faire spæches is cold and doth not helpe, so in like manner the faith which is but in woords and outward profession of speach although it be with neuer so great braggs, is dead, and then further why do ye not

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vnderstand that a thing which is weak and dead in it selfe, can by no meanes haue power to giue life and to saue. But obserue it a little better, thus the comparisō standeth, if that liberality which is onely in wordes be cold or deade, and doth not profite the poore, nor make him a liberall man which vseth it, then it followeth also, that that Faith which is onely in speach is dead, and therefore cannot saue or profit him which hath it, if wordes onely could profite or cause it to be faith, why should not wordes also profit the poore man or woman which is destitute? If wordes onely can make a faithfull man, why should not wordes make a liberall man? If for a man to say he hath faith, be of that power to do the greatest thinges, as namely to couple vs to Christ, to raise the soule from death to life, to put the deuill to flight, and to ouercome the worlde? Should it not be able to do the lesser, that is to say so far to preuaile with vs, & to haue such power in vs: as to bring forth good workes? Dere brethren, know ye if it be aliue & do the former, it must needes do

this:

this: if it doe not this latter, then surely it is dead, & can do nothing to saue vs. This is a most plaine and forcible reason to proue, that the faith of a carnall and worldly Gospeller, is but a deade shewe of Faith, and therefore he is not iustified nor saued, neyther can bee iustified nor saued thereby: seeing it hath no life in it selfe to worke and to bring foorth fruites, it cannot giue lyfe vnto him, for howe should it bring that which it hath not? To set it foorth more plainly, thus ỳ Apostle addeth: but some man might saye, thou hast the faith and I haue woorkes, shewe me thy faith by thy workes, and I will shewe thee my faith by my woorkes. Ye sheweth héere, how euery simple man which is a true Christian, may be able to deale against the greatest and moste skilfull Doctour that is, to proue that he hath no faith if he hath not good workes, for when hee saith, Some man will say, it is as much, as if he had said, any man may say, thou hast faith, that is, thou makest thy boast that thou hast Faithe, shewe it by thy workes: because faith is an holye thing,

wrought

wrought by Gods spirite, and a liuelye and mightie thing, therfore it cannot be without holy and good actions. For as a man is knowen to be dead, whē he doth not breath, cannot stir, see, heare, & suche like, and contrariwise, when he dooth any of these, he is known to be aliue: eue̅ so is it with faithe, if it can or doo bring forth no good workes, then is it dead, on the contrary part, the actions & stirring thereof, doe shew it to be aliue. This is a strong place against all those whyche doe not onely haunt them selues of a vaine and dead beléefe, but also woulde leaue no mark to know who are of God and who are of the Deuill: Let a man take them tardy in any foule vice, wher in they wallow, & say vnto them, ye are out of the waye, yee haue not the true beléefe in God, ye are couetous, ye are a worldling, ye are a drunkard, & an adulterer, or such like, their answere is readie. Who made you able to iudge? can you tell howe I beléeue? will you take vppon you to see what is in my harte? whatsoeuer you say, I haue as good a beléefe as your selfe. Marke well nowe I

pray

pray ye, for here ye may learne how to anſwere ſuch fellows: ſay thus vnto thē faith indéd of it ſelfe is a ſecret thing in ỳ hart, but yet bicauſe it can no more be without good déeds, then fire cā be without heate: the Lorde dooth bid vs by his Apoſtle to ſay vnto you, ſhewe me your faith by your workes, & whē your tonge is foule & your déedes are wicked, moſt certain it is that the hart is vncleane, & ther is no right faith, for that doth purg the hart, as S. Peter ſaith. Act. 15. Looke but vpon mens words & outward brags of their beleefe, & ye would think there wer ſuch plenty of faith, that ther could be almoſt no more, euery man dooth ſo ſtrongly beleeue in Chriſt. But come to this touchſtone & trial which is here giuen vs, ſhew thy faith by thy workes, & it ſhal by & by carry vs ſo far on ỳ other ſide, when we ſee ſuch flouds of all horrible & beaſtly ſins, ỳ it will cauſe vs to think vpon this ſaying. When ỳ ſon of man commeth, ſhall he finde faith vpon the earth? For if this bee true, as it is moſt true, bicauſe God himſelfe hath ſet it downe: ỳ the faith which is wout good

workes

woꝛkes is dead, and thoſe are Infidels, which like bꝛute beaſts care not but foꝛ the things of this woꝛlde, and make no conſcience of committing all kynde of euyll woꝛkes? Doe ye ſuppoſe that if the Sonne of man ſhoulde nowe come, that he ſhoulde finde any greate ſtoꝛe of faith? Alas, alas, how many are the ſinfull déedes of the moſt men, which ſhew that they haue no Faith? How fewe are the good woꝛkes, and how weake euen in the ſmall remnaunte of the godlye, which dooth declare how poꝛe and ſlender their Faythe is? But wee muſt yet pꝛocéede further in this matter, and as it were ſtrike it a little déeper. As men are wily to deceyue themſelues, ſo they will heere yet finde a hole to creepe out at, although they be neuer ſo wicked: foꝛ thus they will ſaye. It is true, Gods woꝛde ſaith, that faith is ſhewed fooꝛth by good woꝛkes, well, I thanke God, though I haue many vices in mee, and am full of infirmities, yet I am not altogether without good woꝛkes: I am not ſo graceleſſe, but at ſome times I remember God by pꝛayer: I doo accoꝛ-

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ding to my abilitie geue to the poꝛe: I
am ready to pleasure my freend: dw not
these thinges sufficiently shewe that I
haue faith? Dearely belowed take hoede,
foꝛ heere you maye sone be deceiued; it
is not the meaning of the Apostle when
he saith, shew me thy faith by thy wor-
kes, ỹ a few scatered scraps of good deeds
among great heapes of sinfull woꝛkes,
and as it were a few graines of Coꝛne
in a great heape of Chaffe, should bee a
true witnesse of the same. Foꝛ it must
be showed bothe in foꝛsaking & renoun-
cing all euill wayes, and also in follow-
ing after al goodnes: foꝛ it is without al
controuersy that those which seeme to be
good woꝛks befoꝛe mē, are not so befoꝛe
God, in the man which is giuen ouer to
commit sin: can that which is good come
out of the same hart, in which vngodly-
nesse raigneth: either make the trée good
(saith Chꝛist) and the fruite good, oꝛ els
make the trée euill, and the fruite euill:
A good trée cannot bꝛing foꝛth euil fruit; Mat. 12. 33.
neither can an euyll Tree bꝛing foꝛth Luk. 6. 43.
good fruite? Can the same Trée bꝛinge
foꝛth bothe good fruite and euill fruite?

doth a fountain at the same place (saith S. Iames) send forth both sweet and bitter water? Be not deceiued (saith Saint Iohn) he that worketh righteousnesse is righteous, he that committeth sinne is of the Diuel. Some man will say, doth not the most godly man that liueth commit sinne, & doth not ỹ good & the bad come together frō him? The godly are lodē with the corruptions of the flesh, but yet they doo not commit sin, ỹ is to saye, they are not giuen ouer, as vngodly men are, to the obedience of sin: thei ar spotted with imperfections, but they do not take pleasure therein as the wicked do: although they feele a dumpishnesse in them vnto good workes, yet their whole race is applied vnto good works: they would very faine obey their God on both sides, that is to say, in forsaking all that is euill, & doing all ỹ which he commaundeth the. Contrariwise, the fleshly Infidell dooth with all his hart giue vp himselfe in the whole race of his lyfe to that whiche is filthy, if he doo any thing whiche is good, it is but in shew being not doone sincerely, nor comming from a good rote: but of

James 3.11.
1.Iohn.3.7.

self

selfe loue, vaine glorie, or such lyke. He doth not any thing for the Lordes sake, but for his own. For loue him & ye shall find him ready to do you good, cease that and his goodnes doth die. Praise him, he will praise you againe, discommend him although he deserue it neuer so much, ye shall not come in his bokes, be ye neuer so good. Forget not this then I pray yee good brethren, when God hath set downe so plain a rule to try our selues by, whether we be faithfull or Infidelles. If we finde our selues full of good workes, & our heart doth beare vs witnesse that we do them euen for loue towards God: well are we, this doth declare our faith. But if our euill deedes abound, & our heart be vncleane, it is time to loke about vs we are in a moste miserable case. I wishe of God, that we might often thinke vppon this, and be carefull to shewe our faithe to the worlde, by our good and pure life. Bee not afraide to applye this to oure selues, and also to deale agaynst the vngodlye with yt. For in this dissolute age, wherein Iniquitie hathe almoste gotten the vpper hande, yt is

moſt neceſſarye that we vſe this inſtrument which GOD hath put into our hands. Thou ſaieſt thou beleeueſt, ſhew thy faith by thy woꝛkes. Nowe followeth another reaſon. Thou beleeueſt ther is one God: thou dooſt well: the Diuels alſo beleeue and tremble. Way this argument well, and ye ſhall plainely perceiue, that it doth nothing at all helpe a man to ſaye he hath faith, when he hath no good dæds: if this kinde of faith could ſaue him, then ſhould the Diuells be ſaued alſo, becauſe they haue the ſame beléefe: but becauſe it is moſte certaine, that the Diuels ſhall not thereby be ſaued, therefoꝛe it is alſo as manifeſt, that thoſe men who haue no other beleefe, but that which they haue, cannot bee ſaued. Let vs ſée then how farre the fayth of Deuilles dooth goe. Thou beleeueſt (ſaith he) that there is one God, or that God is one, and ſo thou thinkeſt this a great matter, not to beleue as the vaine Gentiles, which did think ther were diuers Gods, and indéed foꝛ ſo farre thou dooſt well: but yet marke what a greate matter thou haſt attained, the Diuelles

do beléeue the same, and yet haue therby no benefit or reconciliation with God, for they tremble when they remember the terrible iudgement seate & the euerlasting fire which is prepared for them. This faith of the deuils is not to be restrained to some one point, but stretcheth vnto the whole doctrine of Faythe. They doo stedfastly beléeue and knowe that Iesus Christ dyed for the sinnes of the worlde: this is a sure reason that they knowe the doctrine of God, when they séeke to deface and ouerthrow it by contrary errours. When a man therefore is of a soounde Iudgement in the Scriptures for matters of Faithe, and is able to confirme euerie pointe, and to ouerthrowe the contrarye errours: though many will saye, hée is a soounde man, & he taketh himselfe to be as great a Gospeller as anie other, yet if he haue no workes, if his faith bee not a liuelye regenerating faith, hee maye esteéme of himselfe what hee will, but the Lorde telleth vs that hee is no more forwarde then the Diuelles, they are as soounde in the knowledge of trueth as he.

And if this common and generall faithe would serue, they should bee saued as well as hee. But it may be heere obiected, that there is greate difference betweene the Faythe of Deuilles, and the faith of those men whiche beleeue, and yet haue no fruits of godlinesse in them. The Deuylles indeed doo beleeue all matters of fayth to be true, but they doe not nor cannot beleeue, that they pertaine any thinge at all to them, they haue no hope of mercie: but men although they be very sinfull, yet they are in hope that they shalbe saued. Heer is a great difference therefore, and the faith of suche men goeth farre beyonde the faith of Deuilles. The Lorde geue vs eyes to see, and heartes to vnderstande, for I will shewe that the difference is. That the faith of the Diuelles is more perfecte: For what is the cause that the Diuelles haue no hope, and the wicked men think they haue hope, is it because they haue lesse faith, nay, it is because they are more wise, and because they giue credite to that which GOD hath threatened against them. They be-

leue that he will powre out his wrath vppon them because hee hath sayde it. But the wicked men they are more foolishe, and where God hath pronounced agaynst them for their sinnes eternall fire, they doo not beleeue him, and so indeede their Faythe commeth short of the faith of Diuelles: they should beleeue the Worde when hee telleth them that all those whiche doe not tourne from their vngodlinesse whom hee calleth thereto Repentaunce, shall bee cast into Hell. But they blinde themselues, & will seeme to beleeue quite contrary vnto y which God affirmeth, this is not to shut the doore to repentaunce, but to moue men to seeke for it, while God doeth offer himselfe, for they shal not bee able when they will: it is God which must beget vs to himselfe, and geue vs the newe byrthe, and sanctifie vs by his spirite, to bringe foorthe the true fruites of Faythe, and not to haue such a dead beleefe which doeth chaunge vs no more then the Faithe which the Diuelles haue doth chaunge them. For there be verye manye at this daye, who

beeing stuffed as full of wickednesse as euer they can hold, and their wordes and déedes doe plainly shew that they are no more changed then Diuels, which will so braggs of their faith, and the strength thereof, that if there should be but ten in the whole Countrie saued, they hope to be of them: they neuer vnderstood the doctrin which the Lord teacheth in this place, God giue vs vnderstanding that we be not seduced, but that we may seek at the handes of Christe, to giue vs a faith which may differ from that which the diuels haue. Héere also shall appeare the ignorance of ỳ Papists: They would beare men in hande, that S. Iames doth speake of the same faith, which S. Paule doth, & ỳ he plainly affirmeth it doth not alone iustifie. But see here as he said before, what auaileth it if a man saie he hath faith and hath no workes, can that faith which is but in words, or the dead faith saue him? So now he telleth more plainely, what faith it is which he speaketh of, which cannot helpe a man, euen that which the Diuell hath. Is not that beléefe which Saint Paule saithe doth

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iustifie, wrought by ỹ holy ghost? Shall we be so blasphemous as to say the Diuels are partakers of him? You may well perceiue therfore that Saint Iames doth speake nothing against that which Saint Paule hath prooued; how Christ alone is our righteousnesse, whome wee take holde of onelye by Faith, forthee dooth but shewe that the dead Picture of Faith doth not saue. Remember well then what Faith is here spoken of, and the controuersie is soone decided. The Apostle nowe procedeth to his last reason, which because it is woonderfull strong, hee vseth as it were a certaine Preface vnto it, least wee shoulde passe lightly ouer it, without due consideration. But wilt thou vnderstand (saith he) O thou vaine man, that the faith which is without workes is deade? See howe vehemently hee thundereth heere against the carnall professour, calling him a vaine man, likewise wilte thou vnderstande, cannot those former reasons satisfie thee, are they not strong inough to perswade thee, or playne inough to teach thee, I will let thee see

such

such a reason, that neyther thou nor all the world, shall bee able for to gayne saie, it is so strong and so manifest, that it will stoppe the mouthes of all the cauillers: and force them to confesse, wyll they, nyll they, that the Faythe, which is without workes is dead: see how marueilously the holy Ghost dooth labour to dryue vs from trusting to thys broken staffe, and to force vs to seeke after the true and ryght beleefe, if we haue any care to saue our soules. And boubtlesse dailye experience dooth teache vs howe needefull a thyng thys is. For the greatest number of professours think nothing lesse needefull then to seeke increase of Faythe, they suppose and they will say, they beleeue wel inough, they feele no want at all, what shoulde preaching doe, they canne but beleeue: In very deede this dead Faith of theirs, seemeth to them to be verye strong it cannot bee shaken, neither is it tryed or tempted, for to what purpose should the Diuell much labour to ouerthrowe it: but those which haue any faith indeede, do feele what neede there

is to vse all meanes to strengthen it. But let vs come to the matter, he prooueth now by examples, that the true faith is knowne by good workes: the first example is of Abraham: thus it is to be opened: ye know that Abraham was an holy man, & a right man indeed, he was highly in fauour with God, the couenant was made with him, that in his seede all nations of the earth should be blessed: ye will then confesse that he had the right faith, there is no doubt at all in that. Lykewise ye must needes graunt, ẏ as there is but one God, one mediatour, so there is but one Fayth, wherupon it followeth, that as many as haue such a faith, or ẏ same faith which was in Abraham shall be saued, & none els: for although euery one of ẏ children of Abraham doo not attaine to the same measure and strength ẏ their father did, yet they are like him, & haue the same beleefe. Then I beseech you obserue wel the seconde parte, wherein is declared howe the Faythe of Abraham was fruitfull, and dyd declare and shewe foorthe it selfe by good workes, for

Ephe. 4. 5.
1. Tim. 2. 5.

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Gen. 21. hæ offered his sonne Isaac vpon the Alter. Wherevpon it doth also followe that all his Children and all the sonnes of GOD, doo declare and shewe forth their Faith, by their good dædes: And whosoeuer they be which do not so, they are degenerates and bastardes, none of his children, nor yet partakers of anye blessing with him; for their Faythe is deade, and therefore they are not alyue, do you not sæ, dærely beloued, the meruailous force of this reason, and that it is as cleare as the Sunne: Hære is no starting hole left for a man to hide himselfe in, nor to cræpe out at; but hee is holden fast to this, that if hee will bee saued, he must so belæue, that he declare and shew forth to the world by his good works and holy life, how he walketh in the steps of his faithfull father Abrahã. But why doth he chose this one worke of Abraham before al the reste? For his life did shine with holy workes, he was merciful to ỹ poore, he entertained & lodged strangers, he was peaceable with al men, iust & true in al his delings: doubtles this did excell all ỹ rest, & so far passe them,

them, that it may well inough be mentioned in ſtæd of them al, it did declare a wonderfull faithe and looue towards god, as we may eaſily ſée, conſidering al the whole circumſtances of the Storie. God hath called him out of his natiue Countrey and from his Fathers houſe, into a ſtraunge lande: hee had promiſed him a ſonne by his wife Sara, of whome the bleſſed ſæde ſhould come, hee performed this promiſe in his old age, euen when Sara was by nature paſte Childe bearing, hee had no other childe by her, the promiſe was made in none but in him, In Iſaac ſhall thy ſæde be bleſſed. Each man ſhall nowe be driuen to confeſſe, that hære was a great triall, when God dooth bid him take his onely ſonne euen Iſaac, and goe thræ dayes iourney to the place which he would ſhewe him, and to offer him vpon the Altar a ſlaine Sacrifice. Howe greate a griefe is it for a louing father, to loſe a ſonne which he loueth dearely, eſpecially when he hath no more ſonnes: then how much greefe might this be, not onely to ſæ his ſonne ſlain, but alſo to ſlay him with his owne Gen. 21. 12.

handes:

handes: and moſt of all that Childe, in whome the couenaunt of eternall lyfe was made, becauſe Chriſt ſhould come of him, who being dead all hope of ſalvation did die with him. Al this did not with-hold, but ꝑ faith of Abraham caried ſo great a loue in him & fear towards God, that he neuer grudged at the matter, nor neuer made delay, but went indeede to haue ſlaine his ſonne, hauing bound him vpon the woode, and hauing taken in his hand the ſacrificing knife, to kil him. Then the Angel of the Lord from heauen did forbid him. Before the Lord it was at if it had bëne done, becauſe Abraham did fully purpoſe to do it, then we ſee plainly by this, what the true faith is. But if any man ſhould obiect & ſay, this example is not fit: euërie man cannot be like Abraham, nor haue ſuch a Faith as hee had, hee was a rare man, few or none to be compared wyth him: Saint Iames doth anſwer: If yee thinke this example to be too high, and that yee are not to be meaſured by it, I will ſhewe you another as lowe: what ſay ye to Rahab the harlot, was not ſhee iuſti-

iustified by woorkes, did not her faith declare it selfe by good woorkes? Can ye take anye exception against this example? Will ye not be ashamed that your fayth shoulde not be lyke hirs? As the faith of Abraham did vtter it selfe to the woorld, so did hirs, whereby she shewed her selfe to be a right daughter of Abraham, although she were not of his posteritie according to the flesh, but came of one of those cursed Nations, which God had commaunded the Children of Israell to roote out and destroy, yet I say she was his daughter, according as S. Paule setteth it foorth in the Epistle to the Romanes, that he should be the Father not onely of them which are of the Circumcisiō, but also of those that walk in the steps of ỹ faith of our father Abraham: like as all his children both of the Iewes & Gentils must do which wil be blessed w̄ their faithfull father Abrahā. Thē we haue here ỹ example of ỹ father of al ỹ faithfull, with ỹ exāple of one of his daughters, which had ben a poore harlot, what excuse remaineth, or what can we pretende, shall we not blushe, and

Rom. 4. 12.

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be ashamed to say that we beleeue well, and take our selues to be the Children of Abraham and the children of GOD, when wee are no more like him, then (as the common saying is) an Apple is like an Oyster. Christ our Sauiour doth vse this reason against the Phariſies in the Gospell of S. Iohn. If yee were Abrahams Children (saith hee) ye would doe the workes of Abraham: but now ye go about to kill me, a man that haue told you the trueth which I haue heard of God: this did not Abraham. And a little after: Ye are of your father the Diuell, and the lustes of your father ye will do. What would yee haue more plaine then this. Euen the very seed and posteritie of Abraham, which take thē-selues to be the children of Abraham, & the chyldren of God, yet Christ Jesus telleth them plainly they are the childrē of the Deuill, and why? Because their workes were not like the workes of Abraham, their beliefe was not lyke his, but it was dead. Shall we not then as boldly say at this day, nay rather, doeth not Christ speake as plainly as he did?

Ioh. 8. 3.

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and telleth vngodlye men to their face; howsoeuer yee brag of your faithe, it is but dead, and howsoeuer yee boast and take your selues to bee the Children of God, yet in very dæde, vnles ye returne from your vngodly waies, & shew forth the fruits of a true and liuely faith, yee are the children of the Diuell: trust not vnto your vaine hope and dead faith, for it will but deceiue you. Dærely beloued let vs not bee so mad, when God telleth vs this with his owne mouth, as to beléeue the contrary, and to perswade our selues we shall do wel inough, although we continue in our sinnes. This is a most pestilent craft of Satan, and commeth from the roote of Infidelitie, as ye may see in our great grandmother Eue, God had told her and Adam, that what day soeuer they should eat of ỹ tree, they should die the death: the diuell told her, ye shall not die, she beléeued him, but beleeued not God, she thought euen as the diuel told her, she should do well inough or els she would neuer haue eate therof: wee haue sucked this poison from her breastes: when God telleth vs, if your

faith bring not forth good workes, it is dead, it cannot help ye, if ye continue in these wicked deedes, ye are the children of the Diuell, yee must speedilie repent, for ye cannot when ye woulde: No, no saith the Diuell on the other side, that is not true, your Faith is good inough, goe on, ye shall do well, God hath mercie in store, yee may repent afterward. Now the most doth beléeue the Deuill in this, and giue no credite at all vnto God: and neuer seeke to try themselues, whether they be in good case or not.

When the Apostle saith heer, that Abraham was iustified by workes, and that Rahab was iustified by workes, &c. We must note that this word iustified is taken diuers waies in ỹ scriptures, which is one cause (as I noted before) why S. Paule and S. Iames seeme to be contrarie. S. Paule proouing that we are iustified by faith, taketh it as cõtrary to this word condemned, for béeing by our sins guiltie, & to receiue the sentence of condemnation, we are in Christ (into whose misticall bodie, we are incorporate thorowe faith) acquit and discharged, which

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is called iustification: this cannot be by the workes of the law, because there is no perfection in the deedes of any, but euen the most pure are vncleane & spotted. Therefore as S. Paule saith they are all vnder the curse, which holde of the workes of ỹ law: for it is written, Cursed is euery one, which cõtinueth not in al things which are written in the booke of the law to do them: ỹ reason of this is to be considered in the most holie & pure nature of God, vnto whom no vncleane thing can be coupled, no vnpure thinge (although it be but in part) can abide his presence, or haue fellowship with him. Gal. 3. 10.

The word iustifie is also taken in this sence, as when a man dooth declare and shew forth before men, that he is a righteous person also before god: and that is the meaning of the word in this place, that lyke how by faith wee are iustified before God: so by the fruits of our faith, we are iustified (that is declared to bee iust before men.

For proofe that the Scripture dooth vse the word iustified in this sence, looke vpon the saying of Dauid. That thou

Psal.51.4. maiest be iustified in thy saying, & pure when thou iudgest, there it can signifie no more but that God might shewe and declare himselfe to be iust. In the Gospell of S. Luke, cha. 16. ver. 15. You are
Luke.16.15. they (saith Christ to ỹ Pharisies) which iustifie your selues before men, but God doth know your harts. In this saying it is most apparant, that there is a iustifiing before men, which the Pharesies in coloured Hypocrisie dyd sæke for, but Christ telleth them, they were neuer the better, bicause they were not of vpright heart before God. The word is also taken in other sense, which I omit. If any man will now demaunde, how it can be proued, that S. Iames doth vse it in this latter sense rather then in the former? I aunswere that the very place it selfe, and go no further, doth declare this thing: for when the Apostle saith thus, Some man will say, shew me thy fayth, by thy workes, it is not apparant, that he speaketh of that which is before men or declared vnto men, and not of that which is before God? In like manner, when he saith, Abraham was iustified

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by woorkes, when hee offered his sonne Isaac vpon the Alter. Doth not the scripture shewe, that before God Abraham was iustified longe before by Faithe. If it be obiected againe, that it may also bee sayd, how he was before that time iustified before men, or that he had shewed by his deedes vnto men, that he did feare and loue GOD, and then what should hinder but that it maye bee taken for a more full and perfecte iustification, or an increase thereof, as well before God as before men. I aunswere, that before GOD a man beeing iustified, to speake properlye there is no increase thereof, for hee is fully and wholye discharged and acquite, or els it is no iustification. But because we haue receyued the grace of iustification, but in part and not in full measure, therefore our iustifiyng before men is more and more declared by degrees, as good woorkes doo more and more abound in vs, and so Abraham was by this one woorke more iustified before men, thē by all ỹ rest of his deedes, & therfore it may well be set downe in stead of all the rest:

We see heer thē that because by the scriptures this muste nēdes be taken for an increase of iustification in our father Abraham, ỳ it must necessarily bee vnderstood of that iustification which is before men: ye see now the meaning of this text and the drift and scope of the Apostle is laid open vnto ye, but my chiefe purpose is yet behinde, and that wherein we are to bee wrought vppon yet remayneth, which is a more particular application and handeling of this doctrine. For wee must not passe away thus with the matter, vnlesse we minde to take smal fruit thereby. Ye will confesse these thinges which I haue handled to bee true, as of necessity we are forced thervnto, we can not but grant ỳ the holy Ghost hath giuē a perfect touchstone: then am I to exhort you in the name of god, and as ye tender and looue the saluation of your Soules, to giue attentiue hēde a little, & not to let this thing slip awaye from ye, doe ye graunt that the Faith which is wythout workes is dead? And that it is no better then the faith of Diuels? And yet wil ye still suppose, that idolaters, swerers, raylers,

lers, adulterers, couetous worldlings, & griping vsurers, & suche like are in good case, or continuing suche, canne hope for mercy? Do ye confesse ỳ there is but one true faith, which was the faith of Abraham and Rahab? Doe yee also acknowledge that the same Faythe in them did shew it selfe by good dædes? And will yée still accepte it for a sufficient proofe of a good and sounde testimonie of a true beliefe, when any man can say, I doe hurt no man, I liue vprightly, and pay euerie man his own, I haue alwayes bëene reputed & taken for an honest man, what would ye require more of mée, I liue as my neighbours doo, I truste God will hold me excused, although he haue no rehearde of any obedience to the woorde of GOD, to consider wherein his glorye dooth consiste, nor yet anie care of men, to profite either their Soules or their Bodies: but contenteth him selfe with this, if he doe them no good, to doe them no harme.

I will shewe you dearely beloued, howe these sortes of people are deceyued by twoo fowle errroures, which this

text doth most strongly ouerthrowe: the first is this, that they looke but vnto mē, and restrayne their duetie vnto them, whereas they should chiefly looke vnto that which they owe vnto God, & then to that which belongeth to their brethrē: the second is that they suppose themselues bounde no further but to abstaine from hurting, without regarde of dooing the dueties of loue, wherein one man is to profit and further another.

As concerning the firste of these bothe the example of Abraham, and also of Rahab, do manifestly conuince them, because the fruites of their faith or the workes whereby they were iustified, dyd not so muche respect man as God, for in Abraham there appeareth onely a looue towards God, for whose sake he was cōtented to forget the affection of a father, & to shewe that although hee loued Isaac dearly, yet he loued God more, so that if we feele our looue to the Lord our God, to bee so small that it cannot preuayle with vs, to kill and mortifie the lustes of sinne, and vain pleasures of the flesh: howe shall we perswade our selues that

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we are like Abraham, which had denyed the loue of himselfe so farre, that hée did neuer grudge, but would willingly haue killed his sonne, Rahab after shee had made confession what she did beleue concerning the GOD of Israell, for the same Gods sake, for the true religion, and for the Churche or people of God, toke the messengers and did hide them, to the hasard of her lyfe, & all ỳ she had, affirming to the Kinge when he sent to séeke thē, that they were departed. Doth not this improue the faith of those which for the religion of God are so farre off frō hazarding their liues and goods, that they dare not bee séene when neuer so litle daunger dooth aryse, wherein are those like vnto Rahab, which will turne with euerie winde, and a man cannot tell what religion they bee of, they will bee sure to rowe with the tide, and neuer to striue against the streame: doe suche nowe iustifie themselues lyke Rahab, haue they such a Faith as she had? No déerely beloued, they are as yet verye Infidelles, and loue themselues, and the worlde, more then they loue GOD

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and his truth, this thing then is moſt euident, ỳ the true beléefe doth make all thoſe ỳ haue it, readye & willing to loſe their liues & their goods for ỳ goſpel, this muſt not ſéeme to be a ſtrange doctrine, whē as our ſauiour telleth vs in ſundrie places, ỳ he ỳ doth not forſake all, & take vp his croſſe & follow him cannot be his diſciple. Wel, we muſt therfore be ſo hot and zealous in the profeſſion of true religion, that it cauſe vs to forget our own ſtate and commoditie: wee muſt haue ſo burning a loue to Gods trueth, that nothing may be able to quenche the ſame. We muſt not ſtagger and vary, becauſe we ſhal endure trouble. Let vs conclude this point, wherein it is prooued ỳ they erre & are deceiued, which doo not make account of kéeping Religion pure, of lóuing yt before all other things, and ſo of giuing to God his due honour. Remember ỳ from hence ye are to fetch the firſt part of ỳ true deſcription of a godly mā, & the triall of the iuſtifiyng fayth whiche is but one, & therefore worketh alike, in all which are pertakers of it, though not i then like meſure, & with all mark how

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far the holy Ghost dooth differ in setting foorth a righteous man from the comon maner of worldlings: wheras he taketh it to be ỳ chefe worke, which respecteth God himself & his trueth: they passe over that, & count it no matter though a man bee an Idolater, or Superstitious, or a swearer, which dooth not reuerence the name of God, so ỳ he bee a frendly man to his frend & suche lyke, howe greate an enemy he be to the word of God, it skilleth not: these are bruite beasts wõut vnderstãding, very Atheists, which wil say plainly they can sée no differẽce betwæn the papists & the professors of the gospel: bothe because they are not able to iudge of doctrine, & also that they looke but vnto men: nowe let vs come to ỳ second thing wherin they erre, & which this text dooth confute sharply, they suppose as I tolde ye, ỳ men are to haue no further regard, but to this, not to hurte, passing by all those duties, wherein they are to do good vnto their brethren, not duly cõsidering how ỳ law of god, doth not only bind vs to abstein frõ hurting our neighbor, but also doth most straightly tie vs to do all

good

good déeds vnto them, so that he is guilty before God, not onely which committeth that which the lawe forbiddeth, but also which leaueth the thinge vndoone, which the law enioyneth. Now then because the true faith bringeth vs to haue care to obey God wholy: S. Iames requireth that a man should shewe his faithe, not only by leauing ý which is euil, but also by the performaunce of ý which is good: for thus he saith, shew me thy faith by thy déeds: & that faith which is without works is dead, héere by the way obserue by comparisõ, how far off are those frõ grace, which swarme ful of vncleane vices, & their whole race is nothing but a continual sinning: whereas this is euidently héere proued, ý such mẽ as carie a great shew of vprightnes, in refraining from sundry vices, are stil without testimonie of true beléefe, because their holie déeds do not appeare, for when as ý holy scriptures do testify, ý the hart is purified by faith, ý those are borne againe in ý new & spiritual birth, that they are new creatures, & haue a newe heart, & a right spirite, created and renewed in them,

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it must nedes be that they are prepared vnto euery good worke, they haue not onely put off the olde man with his corrupt lusts, but haue also put on the new man, which is created in righteousnesse and true holinesse: & as they haue walked in darknesse, so now they walke in the light. There is one step yet further in this matter, I trust that as yee wyll confesse this, that if those do not beleue well, which haue no good workes to shewe, although they be in some things vpright, and much more the foule and filthy liuers, which dishonour God and his truth, so ye will also be brought to see, that those miserable men are yet further off, which barke against this holy doctrine, and cannot abide that a man should say to the wicked and vngodlye, thou art in the waye to hell, thou shalt die the death, if thou returne not from these euils. They may thunder & rayle against men, and say they vtter damnation: but let them looke, if they can quench the light which the holie Ghoste hath giuen in this text. Let vs retourne to the former matter againe. We must

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not onelie abſtaine from euill, but alſo do good: there be manie likewiſe deceiued in their doing good, reſtraining it to the baſer and leſſer part: they looke but vnto the bodies of their brethren, and ſuppoſe they are to haue no further regard but of them, to releeue and eaſe the miſeries of the fleſh, let the ſoule be neuer ſo blinde, neuer ſo ſicke, in neuer ſo great danger of eternal deſtruction, they haue no pitie of that, which doth bewray that they ſee no further then this life, they haue no true loue nor pity in them, for then woulde they loue the ſoules of men, which are ſo pretious, they woulde pitie the wofull miſerie that they be in. For how abſurd a thing is this, that one ſhould be carefull to eaſe the calamitie which laſteth but for a day, and not reſpect that which is eternal, I muſt therfore here againe admoniſh ye, that ſuche as will haue proofe of their faith by good workes, muſt exerciſe the ſame as well to the ſoules as to the bodies of men, and becauſe therein doth ſtand the greateſt loue of all other, they are therein to ſhewe themſelues moſt earneſt. There

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is no more excellent note of faith, and of the true feare & loue of God, then when a man is greeued, and mourneth to see men out of the waye to life, running headlong in their sinnes vnto destruction, and when as he doth in loue and pitie admonish them, and seeke by instruction to drawe them out of the snares of the Diuell. On the contrary side, he can neuer say hee hath anie droppe of grace, which delighteth and sporteth himselfe, at the lewd and wanton behauiour of other men. Iudge déere brethren these Cockbraines, which cannot be merrye, but at the sinfull and prophane speaches of vaine men: doo they shewe the fruites of Faithe? Those abhominable beasts, which delight to make mẽ dronk to the intent they may laugh: are they of God, or of the Diuell? We must diligently exercise the contrary, labouring to draw one an other to God: and to conuert their soules, which go astray: which is the speciall and chiefe good worke that we can doe vnto men. To fæde the hungry, to cloth the naked, to visit the sick, & those which are in bõds, to opẽ as it wer

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the bowelles of mercie and compassion to all that are in miserie, are verye excellent and glorious fruites of faith, and haue great promises of rewarde, in the holy scriptures, yet are they not comparable to these, when the soule is sick in prison, and in the chaines of Satan, to visit and releeue it. When it is pining away, for want of heauenly foode, to minister, vnto it: when it is ful of greuous sores and deadly wounds, to giue wholsõe medicines & salues vnto it, to mourn with the bowells of pittie & compassion for it. From hence it ariseth that al true faithfull hearts do sob and grone wyth sorrow, when they see men left without instructiõ, and when they behold the desolations and ruines of the Church, it dooth pintche them euen at the heart, it causeth bitter teares to flow out of their eies, when they behold any famine and dearth of the foode of life: and when they see them runne from Sea to Sea, and from the one ende of the land to the other to seeke for it. When they se the young man and the beautiful virgin perish for thirst, he that shall deny this, or

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ſtand in doubt thereof, neuer knewe as yet, what the vſe and benefit of the woꝛd is, noꝛ yet what that loone in the ſpirit is, which the Loꝛd cõmendeth vnto vs. I might hære ſtand long in perticulars, to ſhewe the crueltie of thoſe Parentes, which ſuffer their childꝛẽ to be without the knowledge of God, and to periſh in their ſins. Foꝛ one of the chiefe fruites of their Faith doth ſtand in this which the Apoſtle commaundeth. Fathers pro- Ephe. 6. 4.
uoke not your children to wrathe, but bringe them vp in the nourture and inſtruction of the Lord. Foꝛ thoſe which haue the riches and welth of the woꝛld, the holy Ghoſt ſayeth. He that hath this 1. Iohn. 3. 17.
worlds good, and ſeeth his brother ſtand in neede, and ſhutteth vp his compaſſion from him, how dwelleth the loue of God in him? If this be true, that the rich men of the woꝛld, doo not loue God when they wil not part with their riches, to relæue ỹ miſerable carcaſe of their bꝛetheren: then doubtleſſe it is a moꝛe ſtrong argument againſt them, whẽ as ſo manie ſoules periſh, foꝛ want of good & pure inſtruction, which by their welth

they might procure, if they did not make more account of their riches, then of the saluation of men. Gods word pronounceth them blessed, which imploye their goods to fede the poore: then howe muche more blessed a thing is it when they are imployed to the ministring of spirituall fode, which neuer perisheth? But let vs come to those which haue the charge of soules, what is the principal good worke, which they are to shewe their faith by: & wherein they are to declare their loue towardes Christe and his Church. Si-
Iohn. 21. 15. mon Ioanna louest thou mee, Fede my sheepe, fede my Lambes, fed my sheepe. When as therefore the hireling, the idle Drone, and the Idol shepheard haue the flocke of the sheepe & Lambes of Christ, and doe not fede them, or at the least do so fede them, that they are neuer the better: where is the Faith which they boast of, is it anye other then the deade Fayth and the Faith of Deuilles?

Whosoeuer therefore will haue the testimonie of his faith in this calling, hee must execute the office as the Scripture bindeth him.

Is it possible that he can giue credit to the word of God, and be of a right beliefe, and not regarde this? The reste of his good deedes, whereby some man will say he dooth shew his Faith, are no good deedes: for if hee did them of loue towardes God and his brethren, would he not then doo that, wherein his loue to both should most of all shew it selfe? Can he loue God, and hate God? Can he loue men, and hate men? Or can hee loue God, and not regard to do his will? Or can he loue men, and not care for the saluation of their Soules? O my bretheren, who cannot saye to such a man: Shew me thy faith by thy workes. Who will be so blind as to thinke such are in good case?

I will nowe drawe towardes an ende, onelye by this place exhorting euerie man while God giueth him time and abilitie, to geue him selfe to the exercise of good workes, and the seruice of God.

And deare bretheren, what should make vs so slacke, considering howe shorte our tyme is, and howe greate

reasons ther are to perswade vs: as first to begin with that, which is taught in this place: is it not a meruilous blessing to haue the witnesse of our Fayth? Is it not a miserable curse, to be without the true peace of conscience, and to abide stil in doubt? Dooth not GOD promise vs also, although wee canne deserue nothing, but when wee haue done all that wee canne, we are still vnprofitable seruaunts, that all our good workes shal be
Mat. 10. 42. rewarded, euen to a Cup of cold water, which is giuen for his sake? Make yee
Luke. 12. 33 bagges which neuer ware olde, or treasure which neuer faileth in heauen, &c. Shall not the promise of rewarde moue vs? Go forther, how deare and pretious ought the name of our God to bee vnto vs, howe muche ought it to delight vs to heare it magnified, how much ought we to abhorre to see it stained and dishonoured? Is not his name honoured, when those which call vppon him, are fruitfull in good workes. Herein saithe
John. 15. 8. Christe, is my Father glorified: that yee goe, and bringe foorth much fruite. Also he saith. Let your light so shine before

men

men, ỳ they may ſée your good workes, & glorifie your father which is in heauen. Math. 5. 16.
Is not Gods name diſhonoured by the euyll conuerſation of thoſe whiche profeſſe his worde? Saith not S. Paule, The name of GOD is euill ſpoken of, Rom. 2. 24.
through you among the heathē? Ought not the Goſpell to be deare vnto vs? Is it not in the mouth of the greateſt number of worldlings, when they ſée ỳ euill dædes of profeſſors? Loe, the ſe are your Goſpellers, hére is their holye doctrine, theſe are they whych hunte after Sermons, ye may ſée what they are, & what their teaching is, they haue as fewe good works as other men, they are all in woordes. O wretches, ſhall not theſe things moue vs to let the world ſee our faith and loue towards God, by our good works? likewiſe is ther any greter loue which can be ſhewed towards men, thē when they ſhall bee mœued by our good dédes, to glorify God in the day of their viſitation, when our godly dealing ſhall cauſe them to confeſſe that it is an holie religion which we profeſſe, and ſo giue eare & ioyne them ſelues vnto the ſame?

Yea-

Happy man which by his holye life is a meane to drawe others from their euill wayes: & to bring thē to be schollers in ỳ same schoole that he is. Contrariwise, what a wofull and miserable wretch is that which slaundereth & dishonoureth the holy worde by his sinfull lyfe, which driueth other from it, and so thrusteth them on headlong to destruction. O vncharitable man, shall not the bloud of suche in some sort be laide to thy charge, when thou driuest them from the Lorde and his truth, as muche as lyeth in thée, and driuest them headlong to destruction. I might proceede to manie particulars, but then I should be ouer tedious. The Lorde plante these thinges in our heartes, and giue vs grace to continue in all godnesse to our liues ende, to his glorie, and our eternall comfort.

Amen.

FINIS.

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